



The first thing I did was to take a good quantity of the  
 roots of the Radish, and wash them very clean in  
 water, and then to cut them into small pieces, and  
 to put them into a cloth, and to squeeze out the  
 juice, and to put it into a glass, and to let it  
 stand for a day, and then to take it out, and to  
 put it into a bottle, and to stop it up, and to  
 use it as you please.



# CORNVCOPIÆ,

Or diuers secrets:

Wherein is contained the rare secrets

in Man, Beasts, Foules, Fishes, Trees, Planets,  
Stones and such like, most pleasant and  
profitable, and not before committed to

bee printed in English.

Newlie drawn out of diuers Latine Authors into Eng-

lish by Thomas Iohnson.



LONDON,

Printed for William Barley, and are to be sold at his

shop at the vpper end of Gracious streete nere

Leaden-Hall.

[illegible]



**CORNVCOPIÆ, OR**  
**diuers secrets: wherein is con-**  
**tained the rare secrets in Man, Beastes,**  
**Foules, Fishes, Trees, Plantes, Stones and**  
**such like, most pleasant and profitable**  
**and not before committed to bee**  
**printed in English.**



anie are the woo-  
ders & merchailes  
in this world, and  
almost incredible,  
were it not that  
experience teach-  
eth the contrarie:  
for who could be  
perswaded to be-  
leeue that the

Owlstridge could eate or deuoure cold & hard  
Iron, or that hote burning Iron could not hurt  
her stomacke, were it not that it hath and is  
daylie seene and knowne. *Just of 1556 long*

Wives Wang  
Hard far  
from man  
him off

There is a little fish called Echines, which is of great use in  
cleaning to the beele or mast of the Shipec, will of an eye wipe  
off the scale about the body. 173 cast 5 fine pots of limst. on  
to of a fine, (it is 20. per bush, and is found in great quantities  
in the sea of the north west, (the best to use, is after it is  
a glass prop. so stand 15. days, after distil 7 in a limst. of glass  
to fine, 20 water 3 or 4 prop. red in a narrow necked pot of clay  
to 10. more a very good - 2 sty of 5. lous. found.

67 - dead end  
The li

into it, and we will suppose, & so go  
on, & so on, for it may be of some use  
to the world, & so on, & so on.



of yers, & in the west long 20 furlongs of sea, a day length, after rain  
Cornucopia. So safely as London or any other.

lunges to the lunges, the eye to the eye, & scote the water of  
to the foote, &c.

The right eye of a Frogge applied to the  
right eye of one that is purblind, or the left eye  
to the left healeth the party.

So doth the eye of a Crabfish.

The snaille applied in the same sorte helpeth  
the gout.

Euerie barren Beast or fowle causeth sterility  
of barrennes, especiallie the Urine, ma-  
trice or stones anie waies taken.

So doth the milke of a Mule once in a  
month eaten, cause her that eate it not to con-  
ceiue.

If you would moue loue, take such creatures  
as loue most, such are the Turtle, the Spar-  
row, the Swallow, the Waggetaile.

If you would moue audacity, respect the Li-  
on and the Cocke.

The dog, the rauen, the cocke, the nighting-  
gale, the bat or remouse & such like, especiallpe  
the head the hart & the eyes are said to profit in  
vigilancy, or to keepe one from sleeping.

The hart of a Crowe or a Batte borne bypon  
one suffereth not the partie to sleepe till it bee  
taken a waie.

The head of the Batte brought to powder, &  
bound to the right arme doth the like, but put  
bypon the stomacke of one that is a sleepe, it is  
saide that he shall not awake till it bee taken a  
waie.

put a burnt candle in a lenten of year, & set it on a  
fiffig w. too to 2 eight, &c. make sign of  
put it in a pond, & all the fishes will gather there. If you find  
any fish, ye may see it. Last barbie

... of ... Cornucopia. ...  
... of ...  
... of ...  
... of ...

The frogge and the Toade are much effect-  
cual to make one talkative.

The tongue of a water frogge put on the  
head of one sleeping: causeth him to speake in  
his sleepe.

The heart of a Toade or of a Night Crowe,  
or the fatte of a Hare put vpon the brest of one  
sleeping, causeth them to tell whatsoeuer shall  
be asked them.

All beastes of long life are said to bee helpers  
to long life.

The Hart reneweth his age by eating of the  
Serpent.

The Whetst by the fire.  
If the right foote of the Bellican bee put in  
hotte dung for thre months, thereof will bee  
ingendred a Bellican.

The Load-stone doth not onelie drawe iron  
to it, but also maketh that iron to drawe other  
iron to it, if the Load-stone be rubbed there-  
with.

It is supposed that in like maner the smock  
or other apparrell of a strumpet beeing woone  
giveth a certaine impudencie and  
shameles boldnes to those parties.

Even so if a woman behold her selfe ofte in  
the glasse wherein an whoore hath accustomed  
to looke in, it maketh her not onely impudent  
bold but also the more prompt to further offend.

Stamp Swale or nightfader woe, & put  
it in a glass of water & it will cleare the  
eyes of one that is blind.









Cornucopia.

that the iolce of Celandine is singular for the  
eyes, for that she restoreth sight to her yong ones  
with Celandine.

The chattering Pie being sick bringeth the  
hay leafe into hir nest and so is restored.

The Gey, the Partridge, the Owle & such  
do yearly purge themselves with Bay leaues,  
and in like case the Crow with the same extin-  
guisheth the yorsen of the Cameleon.

The Lion being diseased is holpen in deuou-  
ring the Ape. The Lapwing with eating mai-  
den haire.

The Hart stricken with an arrow, knoweth  
how to driue it out with eating of Dicum herb.

The Hinde before her time be. to bring forth  
yong, purgeth her selfe with the herb Siler.

Swine hurt of Serpents, are healed by the  
Crabfish.

The Beare hurt in eating of Handrakes,  
takes help in deuouring the Bismires of Ants.

Duckes, Geese and other birds of the wa-  
ter helpe themselves with an herb called Side-  
rins that groweth on walles and tyles.

Digions, Turtles, Hennes and such like are  
healed with the herb Helxine. Cranes with  
bulrushes, Panthers with mans order, Bores  
with Iule, Hinds with Artechokes.

Neither do Plants, Herbs, Beasts and such  
like, want a certaine kinde of hatred yong  
tis, as we see Rhabarbareth chollereth redde

Cornucopia.

Creacle, popson, the Sapphire stone, also burning fevers and griefes of the eyes. The Amatis resisteth drunkenesse, and the Jasper bleeding and hurtfull fantasies. The Emerald restraineth lust. The stone Achates resisteth popson: the Topace couetuousnes, luxurie and all outrages of lout.

The Dismire detesteth the herbe Organic & Coleworts, that the one killeth the other placed together.

The Olive tree so detesteth the Cucumber that being placed nere together, they will turne backe and growe hooke wise lest they shoulde touch one another.

The gall of a Crow hid in some priue or unknowne place, is saide to feare men for coming to that place where it is hidden.

The Adamant disagreeeth in such sort with the Load-stone, that being together Iron will not be drawne.

Sheepe flee from the herbe called Apimu ravinum, as from a most deathlie popson & which is most strange in the liver of such sheep as die of the eating of that herbe, the verie picture of the herbe is to be found.

Coates of all other herbes detest Bann.

The weasell and the Mouse are at deathlie hate, so that if you put the braine of a weasell into your kennel or cheelepe where with you gather the rushe of cheese, the mouse will never taste



[Cornucopia.

taste or eat the cheeses.

There is a beast like a Lizard that is called Scellio having blacke spots like starres, which is so contrarie vnto the Scorpion, that his berie sight terrestrieth him that he presently putrieth and becommeth an oile which is singuler to heale hurt receaued by Scorpions or other venomous beasts.

There is also a mortall hate betwixt the Mouse and the Scorpion, in such sorte that a Mouse applied to the biting of a Scorpion, helpeth the grieve.

Serpents haue no greater enemies than Crabfishes, & for that cause swine bitten with Serpents are holpen with Crabbes.

If a Crocodile be touched with a quill or feather of the bird called Ibis, it makes immouable.

There is a bird like a Partridge called Oridis that cannot abide the sight of an horse.

The Hart cannot abide the sight of the Rauen, neither the sight of the Wiper.

The Elephant is feared most when he heareth the grunting of a swine: the Lyon when he seeth a Cocke.

There is also enmity betweene the Wolfe, the Swan, the Bull and the Rauen.

There is continuall war betwixt the Crow and the Owle, the Kite and the crow, the Hart and the Dragon.

Cornucopia.

Enmitie also betweene the Dolphin and the Thirlepoole, the Codfish and the Seawolfe, the Cunger and the Lampraie.

The Lobster so feareth the fish Dolpus, that at his sight he dieth incontinent.

The Lambe and the Wolfe are at enmitie, and the Lamb so feareth the Wolfe, that if a peece of the skin of a Wolfe bee hanged on the crib, they will not eat for verie feare.

It is thought that the Olive tree is so contrarie to whooredome, that if an harlot do plant it, either it will die or els bare no fruite.

The Lyon is thought to bee tamed by none other meanes than with burned firebrandes, which he vtterly detesteth and is a feard of: & the Wolfe who feareth neither staffe nor yron, yet the casting of a stone is so contrarie to him, that in the same place where hee is hit with a stone are wormes ingendred.

The Horse feareth the Cammell greatly, so that hee can not brooke neither his sight nor smell.

The Elephant though neuer so outrage, yet seeing a Ramme is easily tamed.

A Snake flyeth and feareth a naked man, and pursueth or followeth one that is not naked.

A Bull though neuer so fierce, becommeth quicklike verie gentle beeing tyed vnto a figge tree.

Amber



Cornucopia.

Amber commonlie draweth all thinges vnto it but Bassell and such thinges as are annoynted with Oyle, which sheweth some naturall discorde betweene them.

Moreouer it is woonderfull to consider the courage in the Lyon, and the Cocke, the feare and timetousnes in the Hare and in the Lamb; the capacitie and gluttonie of the wolfe, the craft and deceit of the Foxe, the flatterie of the Doggo, the couetousnes of the Crowe and the Raven; the pride and stomacke of the Horse, the reuengement in the Tyger and the Boze, the melancholike sadnes in the Catte, the venerie or luss in the Sparrow, the boldnesse of an Harlot, the feare of a Cheefe; and such like innumerable.

The eye of the Basiliske is so odious to man that it seeth man before he come nere him, euert by looking vpon him.

playse

So doth the eye of a certaine wolfe called Hyena astonish euerie Beast that hee seeth, in such sort that they cannot moue nor stirre.

There be certaine wild beasts in the woods of Germanie that haue no ioynts in their legs; & therfore neuer lie down but stand and leane to rest them; which the Hunters knowing take the Trees (whereunto they are accustomed to leane vnto) half a funder, then the trees falling the Beasts also are taken.

Euert so there be many wolfes which  
if

Cornucopiz.

if they see a man before the man see them, doth amaze them even with their sight, and maketh them hoarse, so that they cannot cry nor call because they haue taken away the vse of their voyce.

Also if a man carrie the hart of a Dogge about him, all Dogges will fly from him.

The liuer of a Goat is quite contrary to butterflies, and moathes and such like; a Wolfe will not eate such pullen as haue eaten of the liuer of a Wolfe.

The Pellican reuiues her young ones being killed with her own blood.

When the Oyster gapeth for aire against the tide, the Crabbe putteth a stone betweene the two shelles to keepe them open while he eateth the meate.

The stone of a mad Dog put into drinke is said to cause dissention betweene the parties that drinke thereof.

Plinie reporteth that if when you first heare the Cucko, you marke where your right foote standeth and take vp of that earth, fleas will not breed where it is throwne.

Also Plinie affirmeth that if one that hath the falling sicknes doo marke the place where his head fell at the first beginning of the disease and in that place doo drue an Iron nail ouer the head, that it will presently help or deliuer him from falling any more.

Take



### Cornucopia

Take the paringer of the nalles of any that  
hath the quartaine Ague, and put them in a  
linnen cloth, and tie the same about the necke  
of a quick Cole, putting the saide Cole into the  
water, and it will deliuer the partie from his  
disease.

The Raven bringeth forth two eggs, where-  
of are engendred a Male and a Female Ra-  
ven.

If by chance to see one Raven flying alone,  
it signifieth the partie to be a maidome, or to  
lead his life as a maidome.

If a Raven or a Crow doe crooke towards  
you, it presendeth some aduerse fortune, either  
of person, honour, wife, children or substance,  
as Epidimus Sroicus a most grane Philosopher  
doth affirme.

The swerie countenance of the Swan doth  
presage to shipmen a happie aduenture, and to  
passengers joy by their journey.

The Eagle is said to drinke no water but  
blood, and therefore flying ouer an host or ar-  
my of souldiers, doth signifie an happie vic-  
torie.

The Phoebe prometh most happie successe,  
but the Vultur most lamentable stragings.

The pellican noteth some danger to, doing  
good to others.

The catoble is a signe of conuoy, the cha-  
ctering is a signe of long suerity from that  
part

**Compendium**

part from whence he looeth, and this is true  
by dayne experience.

The Serpent Owle and the Night Crow,  
evermore prognosticate death, and this also is  
dayne approof.

The finding of a toade in any uncouth place,  
noteth death.

The Hawk flying ouer your head p<sup>r</sup>etendeth  
death to the partie.

The flying of Hawks one tow<sup>n</sup> another,  
noteth mutation of Kingdomes.

The Swallow is a signe of enioying a pa-  
trimonie or inheritance.

The meeting of a Remoure of War, signifi-  
eth flight from enemies.

To meete the Sparrow flying is a signe of e-  
uill lucke, but in loue matters it noteth good.

The meeting of a hee-calle is accounted for-  
tunable.

It is not good to meete with an Hare in a  
towne, for manie haue proued it euill by com-  
mon experience.

Also the Hyle, the Hodge and the Horte are  
not verie fortunable to meete in desert places.  
Sheep and Goats pretend good. So doe  
Deer & Dogs to be met in a town.

The Houle pretendeth euill.

The Spider drawing her webbes sheweth  
from whence she is drawn, and she hope to re-  
ceiue more, and this is a common sentence.

The



**Cornucopia**

**The meeting of a snake giveth warning to  
beware of some euill tongued enemy.**

**Wondrousfull are the portraiture and pro-  
portions of men.**

**Let a man stand by right and holde by his  
hands ouer his head, then is there his cubitte  
from the top of his heade to the long fingers  
ende.**

**The length of the arme from the elbow to  
the end of the fingers, is like the length from  
the middle of the whoylebone to the sole of the  
foote.**

**The nauill is like in the middle of a man, for  
looke howe much distance is from the fingers  
ends holden by right ouer the heade to the na-  
uill, so much is there from the nauill to the sole  
of the foote, and so likewise in the bredth.**

**The nauill is also the middle point from the  
crowne of the head to the knee.**

**From the top of the shoulder bone to the el-  
bow is the fourth part of a man.**

**Four cubittes, or four times the length of  
halfe the arme: that is to say, from the elbow  
to the fingers end is the stature of the man.**

**The length of the whole arme from the top  
of the shoulder to the end of the longest fin-  
ger, is halfe the length of the man.**

**The space betweene the toppe of the one  
shoulder to the top of the other ouer the back,  
is also the fourth part of that mans length.**

Corollaries

of his handfull make a cubite; foure hand-  
fulls make a foot; and foure fingers make  
an handes breadth.

The length of a man, is foure and twentie  
of his handfulls.

A well set man maketh his full  
length, but of slender tall men, seauen feete in  
length are his height.

Foure from and fiftene fingers breadth is al-  
so the length of the partie that measureth  
them.

The length of the brest from the top to the  
bottom is the first part of his stature.

The space from the highest part of the brest  
to the top of the forehead even to the rootes of  
the haire is the seauenth part of his length.

From the crowne of the head to the bottom  
of the chin maketh the eight part of the length  
of a man.

If you measure the compass of a mans head  
along by the forehead and rootes of the haire,  
then haue you the first part of his length.

The length of the face from the top of the  
middle of the forehead to the bottome of the  
chin is the tenth parte: so is the length of  
the hand from the wrist to the forefingers end:  
so also the distance betweene the two dugges,  
and from the bottome of the throat to either of  
the dugges is the like distance, making right  
triangle equall on euerie side.

The



Cornucopia.

The compasse of the necke is as much as  
from the top of the brest to the chin: euenlike  
distance is from the haight of the brest to the  
naill.

from the top of crowne of the head to the  
chin, therewith halfe the compasse of the mid-  
dle.

from the end of the forefinger measured on  
the backe of the hande to the third ioynt of the  
said finger, is of equalitie with the length from  
that ioynt to the backe side of the wrist.

Also the length of the long finger by the out-  
side from the end of the naile to the third ioynt  
thereof, is of equal length with the space from  
the wrist to the bending of the first ioynt of the  
said finger in the inner side of the hand.

The space from the nethermost ioynt of the  
thumb to the greater ioynt of the same, is e-  
quall to the haight of the forehead.

The two hands are as much as the whole  
face, for with their inside may you couer right-  
ly the whole countenance.

The length of the nose, the haight of the fore-  
head, and bredth of the mouth are equal one  
with another.

The bredth of the sole of the foote and the  
palme of the hand are both alike.

The compasse both of the eye, and also the  
care, and the opening of the mouth are all  
one.

Cormicopia.

If you measure from the croone of the head under the chin to the croone of the head againe, then haue you the compasse of your middle.

The length of your hand from the wrist to the longest fingers ende, is the length of the foote.

The compasse of the caule of the legges, is the compasse of the necke.

Twice the compasse of the wrist, is the compasse of the caule of the legges.

Thrice the compasse of the first ioynt of the thumb, is the compasse of the wrist.

Twice the length of the long finger from the great or third ioynt to the ende of the finger, is the length of your span.

These ought to be obserued in me of meane stature, and such as are not mistaymed nor diseased.

Barrellous in our eyes are the hidden qualities in other thinges, as is the nature of a stone named Abelson found in Achy, of the colour of Iron, which hath not onelie a kinde of wooll growing about it, which sometime is the downe of the Salamander, and of truth will not burne and consume awaye with fire: but the stone also it selfe being once hotte will neuer after wards bee cooled againe.

Achates



### Cornucopia.

Achates the stone sometimes hath the representation of the nine Muses, sometimes the picture of Venus, sometime it hath the colour of Corall, sometimes of Christall.

Plinie and others affirme that by the smoke made by burning of this stone, stormes and tempestes are driven awaie, even as it is a common experiment in all countries that the ringing of Belles, doth scatter and put a waie thunder.

Galactides the stone being verie blacke without, yet being broken sendeth out a licour both of the same taste and whitenesse of milke.

Strango it is that the fish called an Horn-beake, casteth out her spawne by none other meanes, but onely by opening of her bellie, & that after the casting of the spawne, the wound closeth againe.

The Adamant or Diamonde stone is so hard, that nothing may break it but the blood of a Goate.

Among strange matters, this may seeme to be none of the least, that in Egypt it seldome openeth raineth, yet by the ouer-flowing of the river Nilus, it is so aboundant of all things, that it may be compared even with the richest, yet is there not a vine in all Egypt.

The Cele commeth or is ingendred of the earth

**Cormicopia**

earth and mud without any spawne, neither  
is there either male or female of them.  
It is said that an hare is one year male, &  
another year female. In a mountain, there is  
a water called Asphaltum,  
whose vertue is such, that there cannot any  
thing sink or be drowned in it that hath life.  
A serpent called Aspidochelone  
the stinging stroke whereof cannot by any  
meanes bee healed but by the drinking of the  
stone of some ancient king.  
Wonderfull it is that Plinie writeth of this  
mischionous woman: for the male (saith he) &  
the female goe both together, and if any man  
kill one of them, the other will put forth the flai-  
er, and will neuer leave him till he be reuenged:  
yea and will followe him, euen through an as-  
semble of people, so that there is no helpe but  
to passe ouer some water which he cannot  
passe.  
Athanasius the famous Bishop of Alexandria  
is reported to haue liued six whole years in a  
dry cellere where he neuer sawe the sunne.  
A strange to custome belongeth to the  
City of Babylon, for by report it was in some  
passe thre score miles, the walles thereof thre  
hundred feet in height, thre score and fiftie  
feet in breadth, hauing one hundred gates of  
brasse, the tower that Nimrod builded, aboue  
fifty miles in height. so diuine altho  
it was

sorte.

pride.

Don-



Cornucopia.

Wonderfull is the inhumanitie of the people in the further most part of Persia, who when their parentes be verie sicke or aged they throwe them vnto fierce and wilde dogges which doe rent and deuoure them.

The dogge-fish is saide to make a noyse like the barking of a dogge when the fisher hath taken him.

In the bankes of the riuier Nilus is ingendred a little beast which hath such benemostie in his eyes, that who so beholdeth them dieth incontinent.

The Cammelles of Braçaria will run aboue an hundred miles in one day.

There is a kinde of Carbuncle stone called Carchedonius of a wonderfull nature, for being in an house it is of a purple colour, but in the aire it is fierie against the sunne, it sendeth forth sparkes, and if war bee put to it, it melteth a waie.

Strabo writeth that in Tartarie nere the Sea Caspium, be a kinde of people, that if they perceaue that their parentes liue or exceede the age of three score & ten yeares, they put them into a close place, and so most vnnaturally doe famish them, which done they drave them out and leaue them in some desert, going a far off from them, and beholding them. Nowe if birdes doe deuoure them, they then accounte them blessed: if dogges or wild beastes do it, they

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Cornucopia.

they doe not account it so happy: but if Dogs and wilde beastes doe, they esteeme those me most vnhappie.

There are Cedar trees in Siria one hundred and thirtie foote high, and five or six fathome in compasse: the wood will neuer rotte neyther will woymes breed in them.

The little beast the Chamelion beeing spotted, chaungeth those spottes at his pleasure, according to the thinge then presente in his sight, he sleepeth with his eyes open, so that his eyes bee neuer shut, hee neuer eateth nor drinketh but liueth only by the aire.

It is suposed that the Stork hath no tongue, and that the yong ones much succour and provide meate for the old ones.

Corall is a tree or bush growing in the sea, which beeing once gathered out of the water becometh a stone: such is the strange nature thereof.

Strange it is that the Goate should be continually troubled with an Ague, and the Quaille with the falling sickness.

In Sicile Ileland are Giants which haue but one eye and that is in the middle of their foreheads.

In Sicillia is a Riuer which runneth from the great Mountaine Taurus of such an exceeding cold nature, that if any man remaine therein any time, it mortifieth the whole body.

The



### Cornucopie.

The beaste Canips which is somewhat like an Ape, but that he is more greater and more puffed, and his head more like unto a Dog: is of a wonderfull strange nature: for besides that they haue a voice like a man, they shewe every houre of the day and night by their making of water, for at every houre doe they pisse: to wit foure and twentie times in a naturall day. Also they so lament the wane of the Moone, that during the time of her darknes before her change they neuer will look upward or eat any thing, but hanging downe their heads shew a countenance of sorrow.

There bee people vnder the great Cham which haue heads like unto our dogs.

In Aethiope by a towne called Debris is a well of a strange property, for the water in the day time is cold as yce, and in the night it is boyling hote.

The Dolphin is so wonderfull swift in swimming, that were it not that his mouth is so nere his belly no fish might escape him, but by reason of his mouth he can tak no fish but lying with his belly upward: his mouable tong is apt for boyce, & is greatly delighted with musick & is thought of all fishes best to loue mankind.

Certaine people called Derlices, haue this custome: when their friends come to the age of 70. yeres they slay them & eat them calling all their neighbors to the feast, but the women

Cornucopia.

they strangle and then burie them as they doe others that die within that age: they punishe euerie offence bee it neuer so little euen with death.

There is a stone to be had in the heade of a Dragon if you sodainely strike off the Dragons head, for otherwise the stone dissolueth while the Dragon dieth.

The Dromedarie beeing in iourning, can endure from anie drinke, for the space of thre dayes.

In the roote of an Oake is founde a little woorme of so mischieuous payson, that if one tread on him barefooted, foot with the skin cometh off and all the legge swelleth, and which is more to be maruelled at they that do handle him that is hurt looeth his life.

In Solinus you may finde it mentioned, that in Affricke there bee certaine people which if they praise faire trees, goodly corne, prettie children, goodly cattell, and such like they die presently. And Plinie also writeth of some, which beholding any person steadfastly with an angry countenance they destroy him, and this is founde true man times heere sumamongst vs.

Of all foure footed beastes the Elephant is far greatest, gentlest, and most understanding, his age is an hundred yeares. Plinie saith that the elephant



Cornucopia.

aduontrie, and that if they meete with a man in the wilderness being out of anie waie, they will gently goe before him and bring him into the plaine way. To this Solinus seemeth to agree.

The Elephant is at continuall warre with the Dragon, who like an enuious person will not be satisfied but with the blood of the Elephant, and therefore lying in waite as the Elephant passeth by the Dragon, beeing of an exceeding length, windeth his taile about the hinder legges of the Elephant and so letteth his going, and then thrusteth his head into the Elephants nose and sucketh or exhausteth his breath, or els biteth him in the eare, whereto he may not reach with his nose, and when the Elephant is faint, so that he can no longer indure, hee falleth downe vpon the Dragon which is full of blood and with the popson of his bodie breaketh him: so that the blood of the Dragon and of the Elephant, runneth about mingled together, which is that which we call Sinopie.

If one doe stedfastly behold the birde Caligulus that hath the peallow Iatundile, forthwith the partie is deliuered and the birde hath the disease.

Amongst manie strange thinges found in India, this is to be remembered. There is a beast called Gazella, which naturally hath a

### Cornucopix.

Superfluous blood congealed on his belly and groweth like an impostume, and when it is ripe, the beast goeth to a tree, or a stone and rubbeth his belly thereon untill that humoz breaketh out like vnto corrupt matter, which at the first doth stinke filthely, but when it hath beene hanged in the ayre for a season it wareth ripe, and than hath it an odoriferous saueur, and that is it which wee commonly call muske.

That which wee call Ciuet is nothing else but as it were a superfluous sweate found betwene the flanks of a beast much like vnto a Cat.

It is reported that the Hearing liueth only by water.

The tree whereof groweth the wood Ebenus which is as black as ient, beareth neither leafe nor fruit which is rare.

There are people called Hippopodes dwelling in the Scythike Ocean, which haue feet like vnto horses.

In Iudye they haue euer two Summers, and fruites and graine is thowse a peere gathered, the winds are alwaies there very calme, temperate, and not troublous: their beasts and foules more greater than in other Countries, and of many more kinds.

Strange is the nature of the Larix tree which perissheth not neither by rotting nor by eating



**Cornucopia.**

eating of wormes, neither will it burne in a flame, nor be brought into coales, neither will it swim vppon the water as other trees doe, and therefore they are either carried in ships or laid vppon firre trees, and so pinned together close that they may not stirre one from another when they are brought at any time ouer the sea.

The byrne of the beast called Linx who is faced like a Lion and spotted like a Panther, hath this quality in his byrne, that immediately after the making or comming away from it sodainely turneth to a stone.

It is said that there is a certain kind of fish which in latine is called Loligo, wee haue no english name for it, this fish hath his head placed between his feet & his belly most strangely, and hath two bones one like a kniffe, and the other like a pen.

Among thinges of wonder this is not the meanest, that is written of the tree called Luros, which groweth in Affrick, for if any stranger doth eat of the frute therof, he doth incontinently forget his owne Country wherein he was borne.

In the Isles of Maniola beyonde the riuer Ganges, are such rocks all of Load-stones that they drawe euen whole shippes that haue yron nailes in them.

There haue been diuers men by report that haue

Cornucopia.

haue had no teeth but onely one bone, so had King Phirrus and Monodos.

In the east parte of the worlde are men ha-  
uing but one legge, where with they goe by  
leapes, and that more swiftly than any beast.

Such like also are saide to bee in Indie that  
one legge being so great that therewith they  
they couer themselves from the sunne.

It cannot be but strange that the vermine  
called a Shrew going ouer anie beast, should  
make that part lame which she toucheth, yea  
and if she bite anie thing it swelleth vp to the  
hart, and the beast dieth thereof.

Strabo writeth of a certaine kind of Calkey  
clay, whereunto if fire bee put it kindleth in  
such wise, that if a little water be cast thereon  
it burneth more feruently, and may onely be  
extinct with abundance of water or vinegar,  
allume and birdlime. Plutarke saith there is  
store thereof in Babilon.

They that inhabit in the countrey of Hun-  
garie, report that they haue a certaine riuer, in  
the which if Iron be often dipped it will turne  
to copper.

Strange it is that all beasts so maruellous-  
ly delight with the sweete savor that com-  
meth from the Panther in so much that smel-  
ling the sweete aire where they haue their re-  
sort, thither will all beasts come, and are not  
afraide but onely of the Panther his fierce  
lookes:



### Cornucopia.

lookes: wherein also marke as strange a secrete  
in nature, the Panther perceauing this, of a  
subtiltie hideth his head suffering the rest of his  
body to be gazed upon, but he may at the bet-  
ter advantage take his prey of the illie distem-  
pered cattell.

These Panthers the Dircanes rather poison  
with a payson called croint than with weapon:  
wherein also see another secreet in the nature of  
the Panther, feeling himselfe to be paysoned,  
hasteth immediatlie to finde the ordure or dunge  
of mankind, and by the eating thereof recei-  
ued. If all the beuallies of these beastes be  
quite taken out of their bodies, yet will they  
live a long while as some report.

Phoenix but moorder at the Phoenix called a  
Phenix shoulde live fire hundred yeares, and  
carryng sweet spices vp to a mountaine  
by the heat of the sunne & labour of his wings,  
kindleth fire, wherebye hee being all consumed  
and burned, of her ashes setteth another of that  
kinde, and it is supposed that there is but onely  
one of them.

Polycrates, I say of the Giant Polycrates,  
who in all his life time neuer suffered any griefe,  
the change & change of fortune did not bring  
of gold (wherein was set a Stone of great va-  
lue) into the Sea, to the intent hee might suffer  
some discontentment, and therebye take the  
fortune of fortune.

Quintus

C

ring

Long

Yar

Long

Coronopie.

ring fast into the sea the fish deuoured the ring,  
and the same day was taken of the fisher  
and given to the king for a present thereof  
and being opened the ring was found in the fi-  
shes belly. which thing was of all other about  
him maruailed greatly.

The fly Pyralis is tinged with the fire, and as  
long as it is in the fire is lively, but when it is  
far from it, it dyeth incontinently.

The Robin red breasted if he find a man or wo-  
man dead, will come and kiss his face with his beak, and  
somethinks that if the dead should remain un-  
buried, that he would cover the whole body  
also.

Plinie sayth, that if a scorpion bite a man  
that he should not touch any part of him, for he keepeth him from be-  
ing cured by touching him with any thing.

The Sycamore tree beareth not fruit out of  
the toppes of the boughs as the figge tree doth  
but to which it is like neither will the greene lvs  
fruit open excepte the be scraped with an yron  
instrument.

It is straunge that in the Ile Tiro which is  
in the Indian sea, should be trees whose leaves  
don neuer fall. Also wood groweth there upon  
trees which doe beare gumme and the gumme  
is called Gumme, which being opened and made  
is contained in the wood where it is made. And  
of the same Gumme, men doe make a medicine  
which is called Gumme, which is a medicine  
having

Dues.

Sanctus.



### Cornucopia.

having such strength that when Oliphants come to the water and do drinke, they will take them by the nose, and by great force draw them vnto them.

All beastes doo detest the female Dimpennell and not the male: Also it is reported, that Dimpennell laid vnder the cheshold of the doore driueth away all manner of enchantments and witchcraft.

Chickwood beginneth to spring in the middle of winter, and in the middle of summer it passeth away.

Fuchius writeth that that house is neuer stricken with Thunder nor Lightning, vpon the which doth growe Houseleke, or Syngreene.

Suchmadam flourerh thise euer ycare.

Plinie reporteth that Mugwort is of wonderfull effect for womens diseases, in so much as if women doo but vsually carry it about them they shall not at any time be hurt neither of corrupt medicines, nor of any beast, nor of any beast, nor of the sunne his heate.

If you tye a browne threed, packthreed, or ather like about the bynt or outer edge of a bell, if that bell bee so rong, it will breake incontinent.

It is to be maruailed at, that vpon Midsummer Eue which is the Eue of the feast day of saint Iohn Baptist, iust at noone is to bee founde vnder every Roote of Plantaine and also of Mugwort, a Gentle ether of Charcole or else

Coranopia.

as a scale, which col. as diuers affime is profit-  
 able to be boine about one against the plague,  
 the ague and other like diseases. Ii credit it is  
 that it should then bee founde and at no time els  
 but euen this at noone. I dare be bold to note it  
 for truth; for that I my selfe haue founde it di-  
 uers times in the presence of many he that  
 houre, and hauing sought for the same at other  
 times, it is not to be found: but to be hot it hath  
 such vertue as to asseuerate; I cannot iustlie  
 asseuerate: yet dare I coniecture that it may well  
 be, for the strange finding of it at such an houre,  
 in my iudgement is more wonderfull than the  
 vertues, yea and I dare assure you that I ne-  
 ver knewe any that euer carried it about them,  
 that euer had the plague or was troubled with  
 any kinde of ague.

It is also incredible that Mugwort put into  
 Ale or Beere in the heate of Summer, should  
 keepe the same from toying, yet daylie expe-  
 rience sheweth the contrarie: so that you put  
 in quantitie according to the proportion of your  
 drinke, for the greater quantitie requirith also  
 the greater quantitie of Mugwort.

Who can but wonder that in some countries  
 the Sunne should day by day continually  
 set at the clocke in the evening, and yet as sure  
 as day in the morning. Also that in other  
 countries some daies to be a month, two, three,  
 or foure months. I perswade that into long time  
 the Sunne setteth not but shineth continually.

Yes



### Cornucopia.

Bees and that those that dwell direttly vnder the poles of the worlde, haue but one onely day in the whole yere, that is to say that they haue for six months, or for halfe the yere continuall day and the other halfe yere haue the continuall night with seeing the Sunne.

When the Sunne riseth with vs, it is noone with some, with others Sunne setting, with others midnight &c.

Above other countries Spaine, Iberia, Dalmatia, Tolosa, India & the Aethiopian Ilands, are most fruitfull of gold, by the report of Marialis, Plinie, Michaell, Anglicus and others.

Corinthus, Carilos, Dodoua, abound in Brasse.

Above all other places, England, Italie, Thracia, and Calabria, excell in multitudes of beastes and cattell,

Affricke, and Arcadia, in plentie of Asles.

For plentie of Trees, the mount Atlas & Caucasus: the fortunate Ilands, India, Cirene, and Hiccinia.

The City of Antion in Thessalie, for Dennies and canes.

In the fortunate Ilands by the report of Plinie, are trees that are above 144. feete in height.

Also he sayth that in India are trees of such an exceeding hight that one cannot shooote to the top of them.

Hibla in Sicilie surpasseth for Bees and plentyp of honey. Also for Hares the hill Erimanthus in

Cornucopie.

Arcadie for wild Boares.

The fortunate Islands for plenty of byrds of all sorts, and store of Apples.

The Englishmen, Armenians, Arabians, Ithyreians, some Parthians excel in shooting.

The Irish in casting of the dart.

Plinie reports that in Indye are reeds or canes of such length & greatnes, that betweene knot and knot may bee made a Boate to carry three or foure men.

In Egypt is pimper made so excellent, that it is sold for more than the worth is.

Egypt bringeth forth the venemous serpents Asps of whom if any man be stricken, there is no remedy but to cut out the wound so deepe that none of the venemous matter be remaining other wise they dye.

For Aromaticall things Persia challengeth principally.

An Ele will liue 200. yeares and will endure eight dayes without water. The River Ganges by the report of Plinie & Solinus, breedeth Elees 30 fecte in length.

Egypt, Macedonia, and the Island Melus, hath the best Alon.

The best Anise seeds are in Siria.

Aloe in India and the gumme Aloe out of Arabia and Afa.

The chiefeest Alabastrer cometh from India, Damascus, and from Sparta.

The Silke out from the River Danes and from



Comacopia.

Celadonia, the small Calceolonia in Sicily  
and England abound in Oren and Isine.

In Oren the same use of fish hugenes,  
that the women doe stand and milke them.

Adrianus saith; that by the red sea bee Oren that  
have hoines which you may wounde or vende,  
which way you please.

In India they will runne as fat as hoxes.

In Cubota all their beasts for the most part,  
be white.

The wilde Beasts of Bechles do moue their  
hoines, which is the cause as they are then called.

Cilicia, a towne in Cilicia, is accounted to  
haue the best and greatest plantie of Saffron,  
but now our English Saffron is most accepted  
of in all Countreys.

The Canarie Ilands hath the greatest store  
of Dogges, and thereof (after Plinie)ooke the  
name. Others affirme that Sparta is most  
plentiful of Dogges.

The Ilands of Cerie, tooke his name of the  
abundance of Chalke or Fullers earth that is  
found there.

The River Nilus, of all other places bring-  
eth most Crabs. These being bred of egges  
grow into a greater forme than any other thing  
whatsoever that is hatcht of an egge. They  
haue no tongues, and live both on land & also  
in the water for foure monthes in the winter sea-  
son, they attende any thing at all.

The

Cornuopia

The Iland Caprae take the name of the  
number of Caprae that are there called  
The Iland of Caprae is in the gulf  
of the Adriatic sea and is called in  
latine Caprae. The mountain of the  
greatest flock of bees is in the  
tude of Bees.

It is reported that the bees in such  
great abundance that they goe forth  
to fight against them.

The hills of the mountain of the  
greatest flock of bees is in the  
tude of Bees.

The habitation of the bees is in the  
tude of Bees.

The Iland of the greatest flock of bees is in the  
tude of Bees.

The Iland of the greatest flock of bees is in the  
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tude of Bees.



## Cornucopia.

Abundant in Ireland: which for Elephants, Herd for the wood  
Chorus. India hath Ants and Bees as  
biggest as Eggs.

Arabia by Herodotus report is one of the  
fruitfullest countries in the world: as well for  
the plenty of trees, herbs, oiles, and such like:  
as also for corn and fowle.

Barbaria and Scythia are most plenti-  
full of wilde beastes: and no merchaunt like they  
haue any place of abode, but are carried  
by land and sea in Cartes like vagrant pro-  
ple.

The fruit of Egypt is so great, that the  
sheep there bring forth Lambs twice a yeare,  
and there the Sheepe are shorne twice euery  
yeare.

The best Pearls cometh from Arabia  
in India. The next to it cometh out of Au-  
stria and it is speckled with purple spots.

The greatest Marble is brought from Aro-  
nia, and of Marble is accounted the most pre-  
cious.

The Citty of Corinth was so lacimous &  
giuen to venery, that they built there a Tem-  
ple of Venus, where there was about a thou-  
sand of the fairest and finest common women  
that could be founde, which were obedient to  
each mans call, the chiefest of them were cal-  
led Lais, Cerens, Lerna, Synope, Phryne, and Si-  
cynus.

# Cornucopia

[illegible]



# Commodities

solacing, the river Ganges for Pearles, and  
 to say the truth England for all thinges: for if  
 it be well waied, what store of graine this I-  
 land be it is wonderfull: hauing both suffici-  
 ent for the inhabitation thereof, and also to help  
 other countries that want. What country in  
 Europe comparable to England? What more  
 wonderfull than London? wherein if it be con-  
 sidered what abundance of felicity? what store  
 of beastes what multitude of Cattell are occu-  
 pied there daylie, it may seeme strange from  
 whence they haue it? What citie in the world  
 so populous, so merchantable, more rich, more  
 stored with women of most amiable comite-  
 nance and beaultie, more ciuill in their attire?  
 where is there more stately buildings? What  
 countie more stored with fruit, with pfections  
 simples? What nation more fertile for home, for  
 tinne, for lead, for foule, for beastes and cattell, for  
 swannes, for plentie of wooll, for clothing, for  
 silke, for curious and costly hangings? Where  
 more store of fine gold & plentie of silver? Where  
 more fine wittes, more profound and learned  
 men in all sciences? nay where so many, where  
 so famous vniuersities & schools of learning?  
 where more balliant and couragious souldiers?  
 where such succour ministered to strangers, to  
 the distressed, to the persecuted, to the afflicted?  
 nay what countie or nation in the world is  
 there at this present that notwithstanding so infinite  
 things from all parts of the world in England

**Cornucopia**

both: we haue our mines, our quarries for  
stones, our game our precious stones and all  
other necessarie and profitable things, our good  
God be blessed and praised therefore that  
we are not troubled with poisoning Ser-  
pents, nor with fierce Lyons, nor with deuor-  
ing Tigers, Beares, Wolves, Panthers, nor  
with such hurtfull beasts as are in other places.

The citie of Mantium in Burgundie hath a  
field, wherein there be two brookes, the water  
of the one is very sweet, and the water of the  
other is not to be made salt.

Also the Citie of Moha is famous for salt,  
even so is England.

In Arcadia the wise are so plentifully made  
so fat, they can fasten more themselves: so that  
Plinie saith, there hath bin some that hath  
not well upon the belly.

Also there hath bin some for Salmons: so  
may England.

Spain speleth for wine, and Orie and the  
regions for suspence, and also for fish.

In India they haue such beasts that they can  
use the houses thereof, as to the house both  
safe and sure: and in some places they use them  
for houses.

Spain saith that there is a River in Arabia,  
wherewith all the beasts that drink thereof  
of a beaver white, which is the reason of their  
beasts for the most part are of white colour.

Spain saith that the River of the Campes  
for



**Cornucopia.**

for bathes are most notable.

Thessalie, the Ile of Pontus, and Colches, Thracia and Scythia, haue more poison & venomous herbes than all other Countries.

In Scythia be white Beares so infected with poison, that they kill such Dogges as hunt them even with the breath.

Gendels a citie in Scythia is alwaies continually tossed with great windes.

No countrie to be compared to Iudie for glasse.

Varro saith what countrie is comperable to Campania for meale, to Ialeryum for wine, to Appulia for wheate, to England for wooll, tin, and lead.

Strange it is that the Island Gaulcalata by Carthage, breedeth no Scorpions: nay the hard earth killeth them.

Even so in Ireland we know no venomous beest is bred, as if any bee brought from other places thither they die.

The Island Sicaros in Arabia breedeth no dogs, and if any be let on shore there, they run raging up and downe till they die.

Affricke only hath no Deere, neyther is there any Beares.

Scythia & the Ile of Pontus haue no Asles breeding in them, by reason that they bee colde countries, for Asles can not well endure the cold.

Arabia bringeth forth no thing of any sorte:

**Cornucopia.**

Neither is there a sea eell found in Boeotia, or  
Hares in Ibea.

In Cebalus are found no Cornies, nor on the  
mountaine Olympus, any wolles: neither both  
England breed any wolles, & as some affirme:  
such as are brought together will not live.

In the Ile of Crete are no foxes, nor beares  
nor any other noisome beast.

Plinie saith that in Ibea there are no bores,  
nor Hares nor Goats, nor Beares.

In the Citie of Thebes cometh no wal-  
lowes.

In Crete are no Wolves nor Nightowes,  
yea and if any be brought together they will not  
live.

There is a place in Italia where is not any  
Storkes: so also in a field by Roome.

There is not any bird to be seene in the Ile of  
Dionis, where Achilles was buried.

In Egypt could never Cherrie tree be made  
to growe by any meanes that yett could bee  
told.

The herbe Cane was neuer seene to growe  
in Arcadia: neither on the mountaine Carlius in  
Crete was ever any Ale found.

There is no moathes found to bee either in  
Thracia or Bulgaria.

In India they haue neither beaue nor lead,  
but doe exchange precious stones and such like  
for them.

In the Ile of Rhodes also neither seems any  
mife.



# Cornucopia.

note.

In the town of Daulis by Delphos is ne-  
ver heard Nightingale.

Sirabo faith that in Portugall are no hills  
/ nor mountaines.

Gaulon breedeth no Serpents, neither doth  
Coronea in Boeotia bring out any mould-  
warps.

Italie hatcheth hatchy inlandes, Fraunce ex-  
celle of pryde, Englands custom here, Scotland  
craftyness, Ireland lachynesse, floumbers byun-  
kenesse.

**FINIS.**

**Laboris condimentum otium.** —

